Chanting in Standard Pali
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1. Anekajāti Pāḷi

Through Many Births

Namo tassa Bhagavato arahato sammāsambuddhassa. (*3 times*)
[Homage to the Blessed One, the Arahat, the Supreme Self-enlightened One]

Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā. (*3 times*)

[Dhp. 153-4:
Through the round of many births I wandered in samsara, seeking, but not finding, the builder of the house. Suffering is birth again and again.
O, house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered.
My mind has attained the unconditioned, obtaining the destruction of craving.]
(The above verse was uttered by the Buddha immediately after His enlightenment.
House = the body
Builder of the house = craving, tanha.
Rafters = defilements, kilesa
Ridge-pole = ignorance, avijja)

~ ~ ~

Paṭiccasamuppāda

Dependent Origination

Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ – avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāmhaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato pajānāti sahetu dhammaṃ.

[When this is, that comes to be. From the arising of this comes the arising of that.That is to say: Conditioned by ignorance, volitional formations arise; conditioned by volitional formations, consciousness arises; conditioned by consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, clinging arises; conditioned by clinging, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise.
Thus does this entire mass of suffering arise.

Truly, when Dhamma[1] grows plain
To the ardent holy recluse,
His doubts all vanish
In that he comprehends Dhamma[1] with cause.]

Iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjā-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa nirodhā nāma-rūpa-nirodho, nāma-rupā-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodha jāti-nirodho, jāti-nirodha jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāmhaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato khayaṃ paccayānaṃ avedi.

[When this is not, that does not come to be. From the cessation of this comes the cessation of that. That is to say: With the cessation of this ignorance, volitional formations cease; with the cessation of volitional formations, consciousness ceases;… consciousness, mind and matter cease;… mind and matter, the sixfold base ceases;… the sixfold base, contact ceases;… contact, feeling ceases;… feeling, craving ceases;… craving, clinging ceases;… clinging, becoming ceases;… becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease.
Thus does this entire mass of suffering cease.

Truly, when Dhamma[1] grows plain
To the ardent holy recluse,
His doubts all vanish
In that he discerns the destruction of cause.]

Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

[1] Dhamma here refers to the 37 Bodhipakkhiya Dhammā - the 37 Factors (or Requisites) of Enlightment.

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa nirodhā nāma-rūpa-nirodho, nāma-rupā-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodha jāti-nirodho, jāti-nirodha jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāmhaṇassa;
Vidhū-payaṃ tiṭṭhati mārasenaṃ,
sūriyova obhāsaya mantalikkhaṃ.

[When this is, that comes to be. From the arising of this comes the arising of that.
When this is not, that does not come to be. From the cessation of this comes the cessation of that.
That is to say: Conditioned by ignorance, volitional formations arise; conditioned by volitional formations, consciousness arises; conditioned by consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, clinging arises; conditioned by clinging, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise.
Thus does this entire mass of suffering arise.

With the entire cessation of this ignorance, volitional formations cease; with the cessation of volitional formations, consciousness ceases;… consciousness, mind and matter cease;… mind and matter, the sixfold base ceases;… the sixfold base, contact ceases;… contact, feeling ceases;… feeling, craving ceases;… craving, clinging ceases;… clinging, becoming ceases;… becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease.
Thus does this entire mass of suffering cease.

Truly, when Dhamma[1] grows plain
To the ardent holy recluse,
Routing the host of Māra does he stand
Like the sun when lighting up the sky.]

~ ~ ~

Paṭṭhānapaccayuddesa

Conditional Relations

1. Hetu-paccayo,	*1. Root condition,*
2. ārammaṇa-paccayo,	*2. object condition,*
3. adhipati-paccayo,	*3. predominance condition,*
4. anantara-paccayo,	*4. proximity condition,*
5. samanantara-paccayo,	*5. contiguity condition,*
6. sahajāta-paccayo,	*6. conascence condition,*
7. aññamaññña-paccayo,	*7. mutuality condition,*
8. nissaya-paccayo,	*8. dependence condition,*
9. upanissaya-paccayo,	*9. strong-dependence condition,*
10. purejāta-paccayo,	*10. prenascent condition,*
11. pacchājāta-paccayo,	*11. postnascence condition,*
12. āsevana-paccayo,	*12. repetition condition,*
13. kamma-paccayo,	*13. kamma condition,*
14. vipāka-paccayo,	*14. resultant condition,*
15. āhāra-paccayo,	*15. nutriment condition,*
16. indriya-paccayo,	*16. faculty condition,*
17. jhāna-paccayo,	*17. absorption condition,*
18. magga-paccayo,	*18. path condition,*
19. sampayutta-paccayo,	*19. association condition,*
20. vippayutta-paccayo,	*20. dissociation condition,*
21. atthi-paccayo,	*21. presence condition,*
22. natthi-paccayo,	*22. absence condition,*
23. vigata-paccayo,	*23. disappearance condition,*
24. avigata-paccayo ’ti.	*24. non-disappearance condition.*

~ ~ ~

1. Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano;
   Evameva jayo hotu, jayassu jayamaṅgale.
2. Aparājitapallaṅke, sīse puthuvipukkhale;
   Abhiseke sabbabuddhānaṃ, aggappatto pamodati.
3. Sunakkhataṃ sumaṅgalaṃ, suppabhātaṃ suhuṭṭhitaṃ;
   Sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.
4. Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ padakkhiṇaṃ;
   Padakkhiṇaṃ manokammaṃ, paṇīdhi te padakkhiṇe.
5. Padakkhiṇāni katvāna, labbhante padakkhiṇe;
   Te atthaladdhā sukhitā, virūḷhā Buddhasāsane;
   Arogā sukhittā hontu, saha sabbehi ñātibhi.
6. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
   Sabba-Buddhānubhāvena, sadā sukhī bhavantu te.
7. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
   Sabba-Dhammānubhāvena, sadā sukhī bhavantu te.

8. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Saṅghānubhāvena, sadā sukhī bhavantu te.

1. *Just as the Lord, the most affectionate of the Sakyas was victorious at the foot of the Bo tree, so also may the victory be to you and may you be successful in all the auspicious conquests.*
2. *The Lord had attained the Noble State on the Un-conquerable Seat, on the most sacred earth consecrated by all the Buddhas and rejoiced in it.*
3. *May good planets, excellent blessings, good daybreak, good waking up, good moment, good instance, and good oblations to the sages be to you.*
4. *May the bodily deeds be reverential; may the speech (deeds) be reverential; may the mental (deeds) be reverential. May be resolute in these reverential matters.*
5. *Having done the reverential deeds, may you obtain reverential gains; Having obtained them may you be happy and make progress in the Buddha's dispensation. May you and all your relatives be happy and free from sickness.]*
6. *May all blessings be upon you. May all deities protect you. By the power of the Buddha may you be happy always.*
7. *May all blessings be upon you. May all deities protect you. By the power of the Dhamma may you be happy always.*
8. *May all blessings be upon you. May all deities protect you. By the power of the Sangha may you be happy always.*

~ ~ ~

2. Mahā Namakkārapāḷi

Verss of Great Homage to the Buddha

Namo tassa Bhagavato arahato sammāsambuddhassa. (3x)
[Homage to the Blessed One, the Arahat, the Supreme Self-enlightened One]

1. Sugataṃ sugataṃ seṭṭhaṃ, kusalaṃkusalaṃ jahaṃ;
   amataṃ amataṃ santaṃ, asamaṃ asamaṃ dadaṃ.
   Saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ karaṃ;
   abhayaṃ abhayaṃ ṭhānaṃ, nāyakaṃ nāyakaṃ name.
   [1. I pay homage to the excellent Sugata (Buddha),
   The well-gone,
   Who abandoned wholesome
   And unwholesome states;
   The deathless, peaceful, and peerless One,
   Who gave us the peerless deathlessness;
   The Refuge, the comprehender of the world,
   The undefiled One who made others undefiled;
   The safe One, and the leader to the safe place(nibbāna).]

2. Nayanasubhagakāyaṅgaṃ,
   madhuravarasaropetaṃ;
   amitaguṇagaṇādhāraṃ,
   dasabalamatulaṃ vande.
   [2. I venerate the Buddha who is endowed
   With an auspicious body pleasing to the eye,
   And with a sweet and excellent voice;
   The bearer of immeasurable qualities,
   The matchless One with the ten powers.]

3. Yo buddho dhitimāññadharako,
   saṃsāre anubhosi kāyikaṃ;
   dukkhaṃ cetasikañca lokato,
   taṃ vande naradevamaṅgalaṃ.
   [3. The Buddha, the concentrated One,
   And the bearer of the perfect knowledge,
   Underwent, for the sake of the world,
   Physical and mental suffering in the saüsàra.
   I venerate Him who is a blessing for men and devas.]

4. Bāttiṃsatilakkhaṇacitradehaṃ,
   dehajjutiniggatapajjalantaṃ;
   paññādhitisīlaguṇoghavindaṃ,
   vande munimantimajātiyuttaṃ.
   [4. I venerate the Sage (the Buddha)
   Who, with his thirty two marks,
   Had a charming body Emitting light and shining;

Who experienced the profusion of the qualities
Of wisdom, concentration, and virtue,
And was worthy for his last birth.]

5. Pātodayaṃ bāladivākaraṃva,
majjhe yatīnaṃ lalitaṃ sirīhi;
puṇṇindusaṅkāsamukhaṃ anejaṃ,
vandāmi sabbaññumahaṃ munindaṃ.
[5. I venerate the lord of the sages, the omniscient One,
Who, like the new sun in the early morning,
Is, among Seers, gracious with splendour,
With a face similar to a full moon, and free of lust.]

6. Upetapuñño varabodhimūle,
sasenamāraṃ sugato jinitvā;
abojjhi bodhiṃ aruṇodayamhi,
namāmi taṃ mārajinaṃ abhaṅgaṃ.
[6. The Sugata endowed with merits
Conquered, under the Bodhi tree,
Māra with its army,
And at dawnrise realized Enlightenment.
I pay homage to the conqueror of Māra,
The undefeated One.]

7. Rāgādichedāmalañāṇakhaggaṃ,
satīsamaññāphalakābhigāhaṃ;
sīloghalaṅkāravibhūsitaṃ taṃ,
namāmibhiññāvaramiddhupetaṃ.
[7. I pay homage to the Buddha
Who, after seizing the `shield' of mindfulness,
And being adorned and embellished
With the profusion of virtue,
Cut off the mental impurities of lust and so on
With the 'sword' of knowledge;
And who was endowed
with the excellent Supernormal power
Called 'higher knowledge'.]

8. Dayālayaṃ sabbadhi dukkaraṃ karaṃ,
bhavaṇṇavātikkamamaggataṃ gataṃ;
tilokanāthaṃ susamāhitaṃ hitaṃ,
samantacakkhuṃ paṇamāmi taṃmitaṃ.
[8. I revere the compassionate One,
Who, in all his lives, performed
Difficult acts (of merit);
Who crossed the ocean of existence,
And reached the foremost place;
The protector of the three worlds,
Who was well composed in mind, and benefactor;
The all-seer and boundless One.]

9. Tahiṃ tahiṃ pāramisañcayaṃ cayaṃ,
gataṃ gataṃ sabbhi sukhappadaṃ padaṃ;
narānarānaṃ sukhasambhavaṃ bhavaṃ,
namānamānaṃ jinapuṅgavaṃ gavaṃ.
[9. I pay homage to the eminent conqueror
Of impious beings,
Who here and there (in his rebirths)
Accumulated the totality of perfections,
And reached the blissful state (nibbāna)
That can be reached by the virtuous ones;
And who brought about happiness
To humans and non-humans.]

10. Maggaṅganāvaṃ munidakkhanāviko,
īhāphiyaṃ ñāṇakarena gāhako;
āruyha yo tāya bahū bhavaṇṇavā,
tāresi taṃ buddhamaghappahaṃ name.
[10. I pay homage to the Buddha, the Sage
who, as a skilful captain embarked
On the ship of the (noble) eightfold path,
And by it helped many folk to cross
The ocean of existence
By endeavouring with his enlightening knowledge
And alleviating their suffering.]

11. Samatiṃsatipāramisambharaṇaṃ,
varabodhidume catusaccadasaṃ;
varamiddhigataṃ naradevahitaṃ,
tibhavūpasamaṃ paṇamāmi jinaṃ.
[11. I revere the Conqueror
Who completed the thirty perfections,
And realized under the Bodhi tree
The four (noble) truths;
Who attained the excellent supernormal powers,
Benefited humans and devas,
And achieved the cessation (of rebirths)
In the threefold existence.]

12. Satapuññajalakkhaṇikaṃ virajaṃ,
gaganūpamadhiṃ dhitimerusamaṃ;
jalajūpamasītalasīlayutaṃ,
pathavīsahanaṃ paṇamāmi jinaṃ.
[12. I revere the Conqueror
Who, due to innumerable merits,
Is endowed with the (thirty two) marks;
And who, like the (clear) sky above,
Is free from defilements;
Whose concentration is,
Like the mountain Meru, unshakable;
And who, like a lotus in the water,
Is endowed with virtue that is cool,

And, like the earth, has enduring patience.]

13. Yo buddho sumati dive divākarova,
sobhanto ratijanane silāsanamhi;
āsīno sivasukhadaṃ adesi dhammaṃ,
devānaṃ tamasadisaṃ namāmi niccaṃ.
[13. The Buddha, the wise,
Shining like the sun by day,
Sat on the delightful seat of virtue
And expounded the (abhi-) dhamma
To the devas
That gives the safe (nibbānic) bliss.
To that peerless One I always pay my homage.]

14. Yo pādapaṅkajamuduttalarājikehi,
lokehi tīhivikalehi nirākulehi;
sampāpuṇe nirupameyyatameva nātho,
taṃ sabbalokamahitaṃ asamaṃ namāmi.
[14. The protector One (the Buddha)
Reached, in the three worlds,
The incomparable state
By the complete and distinct (circular) lines
On the soft soles of his lotus feet.
To that matchless One,
The benefactor of the whole world,
I pay my homage.]

15. Buddhaṃ narānarasamosaraṇaṃ dhitattaṃ,
paññāpadīpajutiyā vihatandhakāraṃ;
atthābhikāmanaradevahitāvahaṃ taṃ,
vandāmi kāruṇikamaggamanantañāṇaṃ.
[15. I venerate the Buddha, the focal meeting point
Of humans and non-humans, the concentrated One;
Who removed the darkness (of ignorance)
With the brightness of his (arahatta) wisdom;
The well-wishing One, and benefactor
To humans and devas;
The compassionate, and foremost One,
Of infinite enlightening knowledge.]

16. Akhilaguṇanidhāno yo munindopagantvā,
vanamisipatanavhaṃ saññatānaṃ niketaṃ;
tahimakusalachedaṃ dhammacakkaṃ pavatto,
tamatulamabhikantaṃ vandaneyyaṃ namāmi.
[16. The lord of sages, a deposit of perfect qualities,
Arrived at Isipatana grove,
The abode of self-controlled sages,
And there set forth the Dhamma-wheel
That cuts off the unwholesome.
To that matchless and most pleasant Sage,
Worthy of veneration, I pay my homage.]

17. Sucipariväritaṃ surucirappabhāhi rattaṃ,
sirivisarālayaṃ gupitamindriyehupetaṃ;
ravisasimaṇḍalappabhutilakkhaṇopacittaṃ,
suranarapūjitaṃ sugatamādaraṃ namāmi.
[17. I respectfully pay homage to the Sugata,
Who is surrounded by noble retinue
And has a delightful body
With very pleasant radiance.
Who is a shelter for meritorious people,
And is endowed with guarded faculties;
Who has graceful marks on the soles of his feet
Beginning with the discs of sun and moon,
And is honoured by devas and humans.]

18. Maggoḷumpena muhapaṭighāsādi-ullolavīciṃ,
saṃsāroghaṃ tari tamabhayaṃ pārapattaṃ pajānaṃ;
tāṇaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ patiṭṭhaṃ,
puññakkhettaṃ paramasukhadaṃ dhammarājaṃ namāmi.
[18. I pay homage to the king of Dhamma (the Buddha)
Who, with the raft of the path,
Crossed the flood of saüsāra
With its waves of delusion, aversion, desire, etc.,
And reached the safe shore (nibbāna);
Who became a shelter, a secure place,
A unequal refuge, a save haven,
A support (for deliverance),
A field of merits for (all) beings,
And a giver of supreme happiness.]

19. Kaṇḍambaṃmūle parahitakaro yo munindo nisinno,
accheraṃ sīghaṃ nayanasubhagaṃ ākulaṇṇaggijālaṃ;
dujjāladdhaṃsaṃ munibhijahitaṃ pāṭiheraṃ akāsi,
vande taṃ seṭṭhaṃ paramaratijaṃ iddhidhammehupetaṃ.
[19. The lord of Sages wishing the welfare of others
Sat under the Kaõamba tree
And performed the marvelous (twin) miracle
That was rapid, pleasant to the eye,
Combined with water, fire, and flame,
Shattering the net of wrong views,
And which was habitually performed
By all Buddha-sages.
I venerate that excellent, supremely delightful Sage
With supernormal qualities.]

20. Munindakko yveko dayudayaruṇo ñāṇavitthiṇṇabimbo,
vineyyappāṇoghaṃ kamalakathitaṃ dhammaraṃsīvarehi;
subodhesī suddhe tibhavakuhare byāpitakkittinañca,
tilokekaccakkhuṃ dukhamasahanaṃ taṃ mahesiṃ namāmi.
[20. With His compassion like the rising dawn,
And with His wide range of knowledge,

The great sage alone, like the sun (awakes)
The lotuses in clean lotus lakes,
Awakened With His excellent dhamma rays
Multitudes of beings to be guided,
In the three planes of existence.
I pay homage to that great Seer of pervading glory,
The sole eye in the three worlds,
Who endured hardships.]

21. Yo jino anekajātiyaṃ saputtadāramaṅgajīvitampi,
bodhipemato alaggamānaso adāsiyeva atthikassa;
dānapāramiṃ tato paraṃ apūri sīlapāramādikampi,
tāsamiddhiyopayātamaggataṃ tamekadīpakaṃ namāmi.
[21. The conqueror (the Buddha),
Out of wish for Enlightenment,
Offered, for many lives, with unattached mind
His children, wives, bodily limbs, and life to the needy.
He thus fulfilled the perfection of offering,
And further on the perfection of virtue, and so on.
I pay homage to him who reached
The pre-eminent state (Buddhahood)
By the success of those (perfections),
And is the sole island (for deliverance).]

22. Devādevātidevaṃ nidhanavapudharaṃ mārabhaṅgaṃ abhaṅgaṃ,
dīpaṃ dīpaṃ pajānaṃ jayavarasayane bodhipattaṃdhipattaṃ;
brahmābrahmāgatānaṃ varagirakathikaṃ pāpahīnaṃ pahīnaṃ,
lokālokābhirāmaṃ satatamabhiname taṃ munindaṃ munindaṃ.
[22. I always and very respectfully
Pay homage to that lord of sages,
Who, on the excellent 'seat of victory',
Attained Enlightenment and reached
The foremost state (in the world);
The supreme and pure God of all gods,
The bearer of his last body,
The defeater of Māra, and undefeated One,
The illuminator of the lamp (of wisdom) for all,
The preacher with an excellent voice,
To Brahmas and non-Brahmas alike;
Who abandoned the contemptible vice,
And is a delight for this (human) world
And other (deva-brahma) worlds beyond.]

23. Buddho nigrodhabimbo mudukaracaraṇo brahmaghose-ṇijaṅgho,
kosacchādaṅgajāto punarapi sugato suppatiṭṭhitapādo;
mūdodātuṇṇalomo athamapi sugato brahmujuggattabhāvo,
nīlakkhī dīghapaṇhī sukhumamalachavī thomyarasaggasaggī.
[23. The Buddha has a bodily range like a banyan tree,
Has soft hands and feet, and a voice like Brahmā;
Has legs like an antelope's,
And male organ enclosed in a sheath.

And again the Sugata sets his feet down squarely,
Has hair (between his eyebrows)
Which is white and soft like cotton.
And then also the Sugata has, like Brahmā,
Straight limbs, and his eyes are deep blue;
Has projecting heels, fine and dirt-free skin,
And admirably acute nerves for taste.]

24. Cattālīsaggadanto samakalapanajo antaraṃsappapīno,
cakkenaṅkitapādo aviraḷadasano mārajussaṅkhapādo.
Tiṭṭhanto nonamantobhayakaramudunā jaṇṇukānāmasanto,
vaṭṭakkhandho jino gotaruṇapakhumako sīhapubbaḍḍhakāyo.
[24. He has forty excellent teeth, which are even;
The furrow between his shoulders is filled in,
The soles of his feet are marked with wheels,
And has teeth without gaps;
The conqueror of Māra (the Buddha) has arched feet;
When he stands without stooping,
He touches his knees with the palms of both his soft hands;
Has well and even rounded neck,
Eyelashes like a young calf, and torso like a lion.]

25. Sattappīno ca dīghaṅguli matha sugato lomakūpekalomo,
sampannodātadāṭho kanakasamataco nīlamuddhaggalomo.
Sambuddho thūlajivho atha sīhahanuko jālikappādahattho,
nātho uṇhīsasīso itiguṇasahitaṃ taṃ mahesiṃ namāmi.
[25. He has seven convexities, and long fingers and toes.
And then the Sugata has body-hairs that grow singly,
Each body-hair growing alone in a hair socket;
His teeth are white, his skin has the colour of gold,
And the tips of his blue-black hairs turn up.
The Sambuddha has a large tongue,
And then is lion-jawed; has netted feet and hands,
And his head is shaped like a turban.
Thus to that great Seer
Endowed with these qualities (of a Great Man)
I pay my homage.]

26. Buddhobuddhotighoso atidulabhataro kā kathā buddhabhāvo,
loke tasmā vibhāvī vividhahitasukhaṃ sādhavo patthayantā.
Iṭṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ nibbhayaṃ dakkhiṇeyyaṃ,
lokānaṃ nandivaḍḍhaṃ dasabalamasamaṃ taṃ namassantu niccaṃ.
[26.The word 'Buddha', 'Buddha'
Is the most rare one,
Not to mention (the attainment of) 'Buddhahood'.
May, therefore, in the world,
Intelligent and good people
Who wish manifold blessings and well-being
Pay homage to the unique Buddha
Endowed with the ten powers;
The bearer of desirable and profitable things,

The benefactor of devas and humans,
The safe One, the worthy of offerings,
And the bringer of auspiciousness.]

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3. Paritta Parikamma

Paritta Preliminary

1. Samantā cakkavāḷesu, atrāgacchantu devatā;
   Saddhammaṃ munirājassa, suṇantu saggamokkhadaṃ.
   [May deities of the entire universe assemble here and listen to the sublime Dhamma of the Great Sage which can bring about the heavenly states and freedom (Nibbana)]

2. Dhammassavanakālo ayaṃ bhadantā. (3x)
   [Sirs, now is the time to listen to the Dhamma]

3. Namo tassa Bhagavato arahato sammāsambuddhassa. (3x)
   [Homage to the Blessed One, the Arahat, the Supreme Self-enlightened One]

4. Ye santā santacittā, tisaraṇasaraṇā, ettha lokantare vā,
   Bhummā bhummā ca devā, guṇa gaṇa gahaṇa byāvaṭā sabbakālaṃ.
   Ete āyantu devā, varakanakamaye, meru rāje vasanto,
   Santo santosahetuṃ, munivaravacanaṃ, sotumaggaṃ samaggā.
   [Those who are tranquil and peaceful in minds, who take refuge in The Three Refuges here in this world or in other realms; terrestial and celestial deities who are always engaged in accumulating merits; those deities who are residing on the royal Mt. Meru, the majestic golden mountain; and all those virtuous ones come here in unity to listen to the noble words of the Great Sage which are the root cause of peace and contentment.]

5. Sabbesu cakkavāḷesu, yakkhā devā ca bramhano,
   Yaṃ amhehi kataṃ puññaṃ, sabbasampattisādhakaṃ.
   [(May) The yakkhas, deities and Brahmas in all universes
   (rejoice) in those meritorious deeds done by us for the accomplishment of all successes.]

6. Sabbe taṃ anumoditvā, samaggā sāsane ratā;
   Pamādarahitā hontu, ārakkhāsu visesato.
   [Having rejoiced in this sharing of merits, may all be harmonious and pleased with the (Buddha's) teachings. May all be free from negligence especially in protecting (virtues).]

7. Sāsanassa ca lokassa, vuḍḍhi bhavatu sabbadā;
   Sāsanampi ca lokañca, devā rakkhantu sabbadā.
   [May there be progress in the teachings as well as in the world. May the deities always protect the teachings and the world]

8. Saddhiṃ hontu sukhī sabbe, parivārehi attano,
   Anīghā sumanā hontu, saha sabbehi ñātibhi.
   [May you and all your companions be happy. May you and all your relatives be joyous and free from physical suffering.]

9. Rājato vā corato vā,
   Manussato vā amanussato vā,
   Aggito vā udakato vā,
   Pisācato vā khāṇukato vā,

Kaṇṭakato vā nakkhattato vā,
Janapada-rogato vā asaddhammato vā,
Asandiṭṭhito vā asappurisato vā
Caṇḍa hatthi assa miga goṇa kukkura ahi vicchika maṇisappa dīpi,
Accha taraccha sūkara mahiṃsa yakkha rakkhasādīhi,
Nānābhayato vā nānārogato vā,
Nānā-upaddavato vā ārakkhaṃ gaṇhantu.
[May you take protection to be free from various frightful things, various diseases, various dangers such as tyrants, robbers, humans, non-humans, fire, flood, spirits, tree stumps, thorns, planets, epidemic diseases, immoral ones, heretics, bad people, and fierce elephants, horses, deers, bull, dogs, snakes, scorpions, manisappa serpents , leopards, bears, hyenas, boars, buffalos, yakkhas, demons, etc.]

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4. Maṅgalasuttaṃ

1. Yaṃ maṅgalaṃ dvādasahi, cintayiṃsu sadevakā;
   Sotthānaṃ nādhigacchanti, aṭṭhattiṃsañca maṅgalaṃ.

2. Desitaṃ devadevena, sabbapāpavināsanaṃ;
   Sabbalokahitatthāya, maṅgalaṃ taṃ bhaṇāma he.
   [1. Deities and men pondered on the meaning of 'Blessing' ('Maṅgala') for twelve years but could not obtain it (the meaning). Therefore the discourse on the 38 Blessings,
   2. was expounded by the Supreme Deity (i.e. the Buddha) for the eradication of all evils and for the welfare of the entire world. Let us recite this discourse on blessings now.]

3. Evaṃ me sutaṃ: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:
   [3. Thus have I heard: On one occasion the Blessed One was living near Savatthi at Jetavana, Anathapindika's park. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him and stood beside him. Standing thus, he addressed the Blessed One in verse:]

4. "Bahū devā manussā ca, maṅgalāni acintayuṃ;
   Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ.
   [4. Many deities and men, longing for happiness, have pondered on 'blessings'. Please tell me what are the highest blessings?]

5. Asevanā ca bālānaṃ, paṇḍitānañca sevanā;
   Pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttamaṃ.
   [5. Not associating with the foolish, but to associate with the wise; and to honour those worthy of honour—this is the highest blessing.]

6. Patirūpa desavāso ca, pubbe ca katapuññatā;
   Attasammāpaṇidhi ca, etaṃ maṅgalamuttamaṃ.
   [6. Residing in a suitable locality, having done meritorious deeds in the past; and to set oneself in the right direction—this is the highest blessing.]

7. Bāhusaccañca sippañca, vinayo ca susikkhito;
   Subhāsitā ca yā vācā, etaṃ maṅgalamuttamaṃ.
   [7. Having wide knowledge, skill in crafts; thoroughly learnt & well trained in discipline, well spoken speech—this is the highest blessing]

8. Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho;
   Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ.
   [8. Caring for one's mother & father, to support children & wife; untroubled occupations—this is the highest blessing]

9. Dānañca dhammacariyā ca, ñātakānañca saṅgaho;
   Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ .

[9. Generosity, righteous conduct, rendering assistance to relatives; blameless deeds—this is the highest blessing]

10. Āratī viratī pāpā, majjapānā ca saññamo;
    Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ.
    [10. Avoiding & abstaining from evil, refraining from intoxicants; vigilant in doing wholesome deeds—this is the highest blessing]

11. Gāravo ca nivāto ca, santuṭṭhi ca kataññutā;
    Kālena dhammassavanaṃ, etaṃ maṅgalamuttamaṃ.
    [11. Reverence, humility, contentment, gratitude; timely hearing of the Dhamma—this is the highest blessing]

12. Khantī ca sovacassatā, samaṇanañca dassanaṃ;
    Kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ
    [12. Patience, compliant, meeting holy men; timely discussions on the Dhamma—this is the highest blessing]

13. Tapo ca bramhacariyañca, ariyasaccāna dassanaṃ;
    Nibbāna sacchikiriyā ca, etaṃ maṅgalamuttamaṃ.
    [13. Asceticism, holy life, comprehension of the Noble Truths; the realization of Nibbana—this is the highest blessing.]

14. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;
    Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.
    [14. When encountered with worldly conditions the mind is unshaken, sorrowless, stainless and secure—this is the highest blessing. (Worldly conditions = gain & loss, good-repute & ill-repute, praise & blame, happiness & sorrow.)]

15. Etādisāni katvāna, sabbatthamapparājitā;
    Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttamaṃ.
    [15. Those that have fulfilled these (conditions for blessings) are undefeated everywhere; and everywhere they go, they go in well-being.]

Maṅgalasuttaṃ niṭṭhitaṃ

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5. Ratanasuttaṃ

1. Paṇidhanato paṭṭhāya Tathāgatassa dasa pāramiyo,
Dasa upapāramiyo dasa paramattha pāramiyoti,
Samattiṃsa pāramiyo pañca mahāpariccāge,
Lokatthacariyaṃ ñātatthacariyaṃ buddhatthacariyanti
Tisso cariyāyo pacchimabhave gabbhavakkantiṃ
Jātiṃ abhinikkhamanaṃ padhānacariyaṃ bodhipallaṅke
Māravijayaṃ, sabbaññutaññāṇappaṭivedhaṃ
Dhammacakkappavattanaṃ nava lokuttaradhammeti,
Sabbepi me buddhaguṇe āvajjetvā,
Vesāliyā tīsu pākārantaresu,
Tiyāmarattiṃ parittaṃ karonto
Āyasmā Ānandatthero viya
Kāruññācittaṃ upaṭṭhapetvā
[1. Having reflected upon all the virtues of the Buddha commencing from the time of His aspiration for Buddhahood in the presence of Buddha Dipankara; his practices of the thirty perfections comprising- ten ordinary perfections, ten superior perfections and ten supreme perfections, the five sacrifices; the three modes of practice comprising the practice for the welfare of the world, for the welfare of relatives, and for the benefit of Buddhahood, and in His last Life, taking conception in His mother's womb, His birth, renunciation, practice of austerity, victory over Mara (five kinds of evil) under the Bodhi tree, to the realization of Omniscience, turning of the wheel of the truth and the nine supramundane states." Venerable Ananda, the Elder had compassionately recited the protective discourse of the Ratana Sutta, throughout the three watches of the night within three walls of Vesali City. As the Venerable Ananda did, may we recite this Paritta.]

2. Koṭisatasahassesu, cakkavāḷesu devatā,
Yassāṇaṃ paṭiggaṇhanti, yañca Vesāliyā pure.
[2. The gracious power of this protective discourse is accepted by the deities in the thousand billion universes and in the city of Vesali.]

3. Rogā-manussa-dubbhikkha-sambhūtaṃ tividhaṃ bhayaṃ;
Khippa mantaradhāpesi, parittaṃ taṃ bhaṇāma he.
[3. By the power of this discourse, three types of disasters that broke out due to epidemic disease, inhuman beings and famine, quickly disappeared. Oh gentle ones! Let us recite this Paritta!]

4. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.
[4. Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all be joyous; and may they listen attentively to these words:]

5. Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiyā pajāya;
Divā ca ratto ca haranti ye baliṃ,
Tasmā hi ne rakkhatha appamattā.

[5. Thus, O beings, listen attentively. May you all radiate lovingkindness to those human beings who, day and night, bring offerings to you. Therefore protect them well with vigilance.]

6. Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi Tathāgatena;
Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[6. Whatever treasure there be, either here or in the world beyond; and whatever precious jewels there be in the heavenly worlds, there is none equal to the Tathagata. This precious jewel is the Buddha. By this truth may there be happiness.]

7. Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā Sakyamunī samāhito;
Na tena dhammena samatthi kiñci;
Idampi dhamme ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[7. The serene Sakyan Sage had attained that Cessation, Detachment, Deathlessness and Exalted State. There is none equal to that Dhamma. This precious jewel is the Dhamma. By this truth may there be happiness.]

8. Yaṃ Buddhaseṭṭho parivaṇṇayī suciṃ, samādhimānantarikaññamāhu;
Samādhinā tena samo na vijjati;
Idampi dhamme ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[8. The Supreme Buddha praised that purity, calling that as the concentration without an interval. There is none which is equal to that concentration. This precious jewel is the Dhamma. By this truth may there be happiness.]

9. Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[9. The Virtuous praise the eight individuals, that is the four pairs. They are the disciples of the Buddha and are worthy of offerings. Offerings given to them yield great results. This precious jewel is the Sangha. By this truth may there be happiness.]

10. Ye suppayuttā manasā daḷhena, nikkāmino Gotamasāsanamhi;
Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[10. With a steadfast mind, they applied themselves well in the dispensation of the Gotama Buddha, freed from defilements; on attaining their goal, enter into the Deathlessness. They experience the Peaceful State (Nibbana) freely attained. This precious jewel is the Sangha. By this truth may there be happiness.]

11. Yathindakhīlo paṭhavi sito siyā, catubbhi vāthehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
[11. Just as a pillar deeply planted in the earth stands unshaken by the winds from the four quarters, so too, I declare, is the righteous one who comprehends the Noble Truths penetratively. This precious jewel is the Sangha. By this truth may there be happiness.]

12. Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā, na te bhavaṃ aṭṭhamamādiyanti;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

[12. Those who realize the Noble Truths well taught by Him of profound wisdom, even though they may be negligent they will not take an eighth existence. This precious jewel is the Sangha. By this truth may there be happiness.]

13. Sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti;
    Sakkāyadiṭṭhi vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñci;
14. Catūhapāyehi ca vippamutto, chaccābhiṭhānāni abhabbo kātuṃ;
    Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
    [13-14. With his gaining of insight he abandons three states of mind, namely wrong view of self, sceptical doubts and (clinging to) rites & rituals, should there be any.
    He is also totally freed from the four woeful states, and therefore incapable of committing the six major wrongdoings. This precious jewel is the Sangha. By this truth may there be happiness.]

15. Kiñca pi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā;
    Abhabbo so tassa paṭicchādāya, ababbatā diṭṭhapadassa vuttā;
    Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
    [15. Whatever bad deed one may do—in body, speech, or in mind—one cannot hide it. It has been proclaimed that such concealing is not possible for one who has seen the Path. This precious jewel is the Sangha. By this truth may there be happiness.]

16. Vanappagumbe yathā phussitagge, gimhānamāse paṭhamasmiṃ gimhe;
    Tathūpamaṃ dhammavaraṃ adesayī, nibbānagāmiṃ paramaṃ hitāya;
    Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
    [16. Just as woodland groves in the heat of the early summer month are crowned with blossoming flowers, even so is the sublime Dhamma taught for the highest benefit, leading to Nibbana. This precious jewel is the Buddha. By this truth may there be happiness.]

17. Varo varaññū varado varāharo, anuttaro dhammavaraṃ adesayi;
    Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
    [17. The Supreme One, supreme knower, giving the supreme, bringing the supreme, taught the unsurpassed supreme Dhamma. This precious jewel is the Buddha. By this truth may there be happiness.]

18. Khīnaṃ purāṇaṃ navaṃ natthi sambhavaṃ, virattacittāyatike bhavasmiṃ;
    Te khīṇabījā aviruḷhicchandā, nibbanti dhīrā yathāyaṃ padīpo;
    Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!
    [18. Their past (kamma) is spent, not producing new (kamma), their minds not attached to future becoming; Their seed (for rebirth) have ceased, they have no more desire for rebirth. Those wise men extinguish as this lamp. This precious jewel is the Sangha. By this truth may there be happiness.]

19. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
    Tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu!
    [19. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Buddha, the Tathagata honoured by gods and humans.]

20. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
    Tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotu!
    [20. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to theDhamma, theThus Gone honoured by gods and humans.]

21. Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
    Tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotu!

[21. Whatever beings—terrestrial or celestial—that are gathered here, let us pay homage to the Sangha, theThus Gone honoured by gods and humans.]

Ratanasuttaṃ niṭṭhitaṃ

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6. Mettasuttaṃ

Yassānubhāvato yakkhā, nevadassenti bhīsanaṃ,
Yamhi cevānuyuñjanto, rattindivamatandito.
Sukhaṃ supati sutto ca, pāpaṃ kiñci na passati,
Evamādi guṇūpetaṃ, parittaṃ taṃ bhaṇāme he.
[Due to the power of this (Metta Sutta), spirits did not manifest frightful sights. One who devotes himself to these teachings day and night diligently sleeps soundly and does not have any nightmare when asleep. Let us recite this protective discourse.]

1. Karaṇīyam'atthakusalena, yantasantaṃ padaṃ abhisamecca;
   Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī.
   [1. This should be done by the one skilful in beneficial practices who wishes to attain penetrative realization of peaceful Nibbana: he is to be able, upright, very upright, compliant, pliant, not conceited;]

2. Santussako ca subharo ca, appakicco ca sallahukavutti;
   Santindriyo ca nipako ca, appagabbho kulesvananugiddho.
   [2. contended, easy to support, with few duties, living lightly, have calm faculties, have matured wisdom, not impolite and is without greed on householders.]

3. Na ca khuddamācare kiñci, yena viññū pare upavedeyyuṃ;
   Sukhino vā khemino hontu, sabbasattā, bhavantu sukhitattā.
   [3. Let him not perform the slightest wrong for which wise men would censure him. (Let him reflect thus:) 'May all beings be happy and safe. May they have mental happiness;]

4. Ye keci pāṇabhūtatthi, tasā vā thāvarā v'anavasesā;
   Dighā vā ye va mahantā, majjhimā rassakā aṇukathūlā.
   [4. whatever living beings that exist, without exception—be it trembling or unshakable; long or big or medium size; or short or small or plump;]

5. Diṭṭhā vā ye va adiṭṭhā, ye va dūre vasanti avidūre;
   Bhūtā va sambhavesī va, sabbasattā bhavantu sukhitattā.
   [5. those seen or not seen; those dwelling far or near; those born or those seeking rebirth—may all beings happy.']

6. Na paro paraṃ nikubbetha, nātimaññetha katthaci na kañci;
   Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.
   [6. Let him not deceive another nor despise anyone anywhere in anger or with illwill, let them not wish each other harm.]

7. Mātā yathā niyaṃ puttamāyusā ekaputtamanurakkhe;
   Evampi sabbabhūtesu, mānasaṃ bhāvaye aparimāṇaṃ.
   [7. Just as a mother would protect her only child with her life, even so let one cultivate a boundless loving-kindness towards all beings.]

8. Mettañca sabbalokasmi, mānasaṃ bhāvaye aparimāṇaṃ
   Uddhaṃ adho ca tiriyañca, asambādhaṃ averamasapattaṃ.

[8. Let him radiate boundless loving-kindness towards the entire world—above, below and across—unhindered, without anger and without hostility.]

9. Tiṭṭhaṃ caraṃ nisinno va, sayāno yāvatāssa vitamiddho;
Etaṃ satiṃ adhiṭṭheyya, bramhametaṃ vihāramidhamāhu.
[9. Standing, walking, sitting or reclining—as long as he is without drowsiness—let him develop this mindfulness. This, they say, is 'sublime living' here.]

10. Diṭṭhiñca anupagamma, sīlavā dassanena sampanno;
Kāmesu vineyya gedhaṃ, na hi jātugabbhaseyya puna reti 'ti.
[10.Not holding on to wrong views—being virtuous, possessed of insight and totally eradicated desire for sensual objects—surely he will never come to be reborn in a womb again.]

Mettasuttaṃ niṭṭhitaṃ

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7. Khandhasuttaṃ

1. Sabbāsīvisa jātīnaṃ, dibbamantāgadaṃ viya;
   Yaṃ nāseti visaṃ ghoraṃ, sesañcāpi parissayaṃ.
   [1. Just like divine charms and divine medicines, this (Khandha-sutta) nullifies baneful poison and other perils of all the highly poisonous creatures.]

2. Āṇākhettamhi sabbattha, sabbadā sabbapāṇinaṃ;
   Sabbasopi nivāreti, parittaṃ taṃ bhaṇāma he.
   [2. In the scope of authority everywhere, always, for all beings this discourse prevents (the disasters). Let us recite this protective discourse now.]

3. Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me;
   Chabyāputtehi me mettaṃ, mettaṃ Kaṇhāgotamakehi ca.
   [3. May I have loving-kindness towards the Virupakkhas; May I have loving-kindness towards the Erapathas;
   May I have loving-kindness towards the Chabyaputtas; May I have loving-kindness towards the Kanhagotamakas.]

4. Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
   Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.
   [4. May I have loving-kindness towards footless beings; May I have loving-kindness towards beings with two legs;
   May I have loving-kindness towards beings with four legs; May I have loving-kindness towards beings with many legs.]

5. Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;
   Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.
   [5. May footless beings not harm me; May beings with two legs not harm me; May beings with four legs not harm me; May beings with many legs not harm me.]

6. Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
   Sabbe bhadrāni passantu, mā kiñci pāpamāgamā.
   [6. May all beings, all breathing things, all creatures (without exception) meet with good fortune. May none of them come to any evil.]

7. Appamāṇo buddho, appamāṇo dhammo,
   Appamāṇo saṅgho, pamāṇavantāni sarīsapāni;
   Ahi vicchikā satapadī, uṇṇanābhī sarabū mūsikā.
   [7. Infinite is the Buddha, Infinite is the Dhamma, Infinite is the Sangha. Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats.]

8. Katā me rakkhā kataṃ me parittaṃ, paṭikkamantu bhūtāni;
   So ‘haṃ namo bhagavato, namo sattannaṃ sammāsambuddhānaṃ.
   [8. I have made the protection, I have made the safeguard. May the (harmful) beings depart.
   I pay homage to the Blessed One; homage to the seven Buddhas (Vipassi Buddha, Sikhi Buddha, Vessabhu Buddha, Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, Gotama Buddha)].

Khandhasuttaṃ niṭṭhitaṃ

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8. Ratanattayānusati

Buddhānussati
Contemplation of the Buddha
Iti'pi so Bhagavā: arahaṃ, sammāsambuddho,
vijjācaraṇa-sampanno, sugato, lokavidū,
anuttaro purisadamma sārathi,
satthā devamanussānaṃ, buddho, bhagavā'ti.
[The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, speaks only what is beneficial and true, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, and the Blessed One.]

Dhammānussati
Contemplation of the Dhamma
Svākkhāto bhagavatā dhammo,
sandiṭṭhiko, akāliko, ehipassiko, opanayiko,
paccattaṃ veditabbo viññūhī'ti.
[The Dhamma is well exponded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.]

Saṅghānussati
Contemplation of the Saṅgha
Supaṭipanno bhagavato sāvakasaṅgho,
ujupaṭipanno bhagavato sāvakasaṅgho,
ñāyapaṭipanno bhagavato sāvakasaṅgho,
sāmīcipaṭipanno bhagavato sāvaka- saṅgho;
yadidaṃ: cattāri purisayugāni aṭṭha purisapuggalā,
esa bhagavato sāvakasaṅgho;
āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,
anuttaraṃ puññakkhettaṃ lokassā'ti.
[The Saṅgha of the Blessed One's disciples is practising the good way,
practising the straight way,
practising the true way,
practising the proper way;
that is, the four pairs, the eight types of noble beings; --
this Saṅgha of the Blessed One's disciples is
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation,
the unsurpassed field of merit for the world.]

Evaṃ buddhaṃ sarantānaṃ, dhammaṃ saṅghañca bhikkhavo;
bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessati.
["For those who thus recall the Buddha, the Dhamma, and the Saṅgha, bhikkhu,
No fear, trepidation or any grisly terror (horripilation, the erection of the hairs on the skin due to extreme fear) will arise."]

~ ~ ~

9. Pubbaṇhasuttaṃ

1. Yaṃ dunnimittaṃ avamaṅgalañca,
   Yo cā'manāpo sakuṇassa saddo;
   Pāpaggaho dussupinaṃ akantaṃ,
   Buddhānubhāvena vināsa'mentu.
   [1. By the power of the Buddha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.]

2. Yaṃ dunnimittaṃ avamaṅgalañca,
   Yo cā'manāpo sakuṇassa saddo;
   Pāpaggaho dussupinaṃ akantaṃ,
   Dhammānubhāvena vināsa'mentu.
   [2. By the power of the Dhamma may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.]

3. Yaṃ dunnimittaṃ avamaṅgalañca,
   Yo cā'manāpo sakuṇassa saddo;
   Pāpaggaho dussupinaṃ akantaṃ,
   Saṅghānubhāvena vināsa'mentu.
   [3. By the power of the Sangha may all evil omens, inauspiciousness, the unpleasant cry of birds, the evil conjunction of the stars and bad dreams be gone.]

4. Dukkhappattā ca niddukkhā,
   Bhayappattā ca nibbhayā,
   Sokappattā ca nissokā,
   Hontu sabbepi pāṇino.
   [4. May all beings who are suffering be free from suffering; may all beings who are in fear be free from fear; may all beings who are in grief be free from grief.]

5. Ettāvatā ca amhehi sambhataṃ puññasampadaṃ;
   Sabbe devā'numodantu sabbasampattisiddhiyā.
   [5. May all deities rejoice in this merit which we have thus acquired. May it brings about all achievements.]

6. Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā;
   Bhāvanābhiratā hontu, gacchantu devatā'gatā.
   [6. May all be able to perform giving with faith; may all safeguard their morality always. May all be delighted to meditate.]

7. Sabbe Buddhā balappattā, paccekānañca yaṃ balaṃ;
   Arahantānañca tejena, rakkhaṃ bandhāmi sabbaso.
   [7. By the (protective) power of Buddhas, Pacceka Buddhas and Arahants I fortify the protection in every way.]

8. Mahākāruṇiko nātho, hitāya sabbapāṇinaṃ;
   Puretvā pāramī sabbā, patto sambodhimuttamaṃ;

Etena saccavajjena, sotthi te hotu sabbadā.
[8. The most compassionate Lord had fulfilled all the perfections for the welfare of all beings and had attained the supreme enlightenment. By this truth may there be well-being for you always.]

9. Jayanto bodhiyā mūle, Sakyānaṃ nandivaḍḍhano;
Evameva jayo hotu, jayassu jayamaṅgale.
[9. Just as the Lord, the most affectionate of the Sakyas was victorious at the foot of the Bo tree, so also may the victory be to you and may you be successful in all the auspicious conquests.]

10. Aparājitapallaṅke, sīse puthuvipukkhale;
Abhiseke sabbabuddhānaṃ, aggappatto pamodati.
[10.The Lord had attained the Noble State on the Un-conquerable Seat, on the most sacred earth consecrated by all the Buddhas and rejoiced in it.]

11. Sunakkhataṃ sumaṅgalaṃ, suppabhātaṃ suhuṭṭhitaṃ;
Sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.
[11.May good planets, excellent blessings, good daybreak, good waking up, good moment, good instance, and good oblations to the sages be to you.]

12. Padakkhiṇaṃ kāyakammaṃ, vācākammaṃ padakkhiṇaṃ;
Padakkhiṇaṃ manokammaṃ, paṇīdhi te padakkhiṇe.
[12.May the bodily deeds be reverential; may the speech (deeds) be reverential; may the mental (deeds) be reverential. May be resolute in these reverential matters.]

13. Padakkhiṇāni katvāna, labbhante padakkhiṇe;
Te atthaladdhā sukhitā, virūḷhā Buddhasāsane;
Arogā sukhittā hontu, saha sabbehi ñātibhi.
[13. Having done the reverential deeds, may you obtain reverential gains; Having obtained them may you be happy and make progress in the Buddha's dispensation. May you and all your relatives be happy and free from sickness.]

14. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Buddhānubhāvena, sadā sukhī bhavantu te.
[14.May all blessings be upon you. May all deities protect you. By the power of the Buddha may you be happy always.]

15. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Dhammānubhāvena, sadā sukhī bhavantu te.
[15.May all blessings be upon you. May all deities protect you. By the power of the Dhamma may you be happy always.]

16. Bhavatu sabba maṅgalaṃ, rakkhantu sabbadevatā;
Sabba-Saṅghānubhāvena, sadā sukhī bhavantu te.
[16.May all blessings be upon you. May all deities protect you. By the power of the Sangha may you be happy always.]

Pubbaṇhasuttaṃ nitthitaṃ.

~ ~ ~

Patthanā

Aspiration

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
[May this merit of mine be conducive to the destruction of the (mental) effluents.]

Idaṃ me puññaṃ nibbānassa paccayo hotu.
[May this merit of mine be a (supportive) condition (for the realisation) of Nibbana.]

Mama puññabhāgaṃ sabbasattānaṃ bhājemi;
Te sabbe me samaṃ puññabhāgaṃ labhantu.
[I share my merits done today with all beings. May all those beings get an equal share of the merits shared by me.]

Sādhu! Sādhu! Sādhu!

~ ~ ~

10. Dhammapadapāḷi

I. Yamakavaggo

The Pairs

1. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkaṃva vahato padaṃ.
[Verse 1: All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha' follows him just as the wheel follows the hoofprint of the ox that draws the cart.]

2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce pasannena, bhāsati vā karoti vā;
Tato naṃ sukhamanveti, chāyāva anapāyinī.
[Verse 2: All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.]

3. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.
[Verse 3: "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those harbouring such thoughts cannot be appeased.]

4. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammati.
[Verse 4 "He abused me, he ill-treated me, he got the better of me, he stole my belongings;" ... the enmity of those not harbouring such thoughts can be appeased.]

5. Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammanti, esa dhammo sanantano.
[Verse 5:Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient law.]

6. Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.
[Verse 6: People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.]

7. Subhānupassiṃ viharantaṃ, indriyesu asaṃvutaṃ;
Bhojanamhi cāmattaññuṃ, kusītaṃ hīnavīriyaṃ;
Taṃ ve pasahati māro, vāto rukkhaṃva dubbalaṃ.
[Verse 7: He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Mara, just as stormy winds uproot a weak tree.]

8. Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ;
Bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ;

Taṃ ve nappasahati māro, vāto selaṃva pabbataṃ.
[Verse 8: He who keeps his mind on the impurities (of the body), who is well-controlled in his senses and is full of faith and energy, will certainly be not overwhelmed by Mara, just as stormy winds cannot shake a mountain of rock.]

9. Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;
Apeto damasaccena, na so kāsāvamarahati.
[Verse 9:He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint in his senses and (speaks not the) truth is unworthy of the yellow robe.]

10. Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahati.
[Verse 10: He who has discarded all mural defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth is, indeed, worthy of the yellow robe.]

11. Asāre sāramatino, sāre cāsāradassino;
Te sāraṃ nādhigacchanti, micchāsaṅkappagocarā.
[Verse 11: They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.]

12. Sārañca sārato ñatvā, asārañca asārato;
Te sāraṃ adhigacchanti, sammāsaṅkappagocarā.
[Verse 12: They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views. At the end of the discourse, many people came to be established in Sotapatti Fruition.]

13. Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.
[Verse 13: Just as rain penetrates a badly-roofed house, so also, passion (raga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassana).]

14. Yathā agāraṃ suchannaṃ, vuṭṭhī na samativijjhati;
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.
[Verse 14. Just as rain cannot penetrate a well-roofed house, so also, passion (raga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassana).]

15. Idha socati pecca socati, pāpakārī ubhayattha socati;
So socati so vihaññati, disvā kammakiliṭṭhamattano.
[Verse 15:Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.]

16. Idha modati pecca modati, katapuñño ubhayattha modati;
So modati so pamodati, disvā kammavisuddhimattano.
[Verse 16: Here he rejoices, hereafter he rejoices; one who performed meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he sees the purity of his own deeds.]

17. Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
‘‘Pāpaṃ me kata’’nti tappati, bhiyyo tappati duggatiṃ gato.
[Verse 17: Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done." He is even more tormented when he is reborn in one of the lower worlds (Apaya).]

18. Idha nandati pecca nandati, katapuñño ubhayattha nandati;
‘‘Puññaṃ me kata’’nti nandati, bhiyyo nandati suggatiṃ gato.
[Verse 18: Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: I have done meritorious deeds." He is happier still when he is reborn in a higher world (suggati).]

19. Bahumpi ce saṃhita bhāsamāno, na takkaro hoti naro pamatto;
Gopova gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmaññassa hoti.
[Verse 19: Though he recites much the Sacred Texts (Tipitaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).]

20. Appampi ce saṃhita bhāsamāno, dhammassa hoti anudhammacārī;
Rāgañca dosañca pahāya mohaṃ, sammappajāno suvimuttacitto;
Anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmaññassa hoti.
[Verse 20:Though he recites only a little of the Sacred Texts (Tipitaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, with his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e.,Magga-phala).]

Yamakavaggo paṭhamo niṭṭhito.

~ ~ ~

II. Appamādavaggo
Heedfulness

21. Appamādo amatapadaṃ, pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.
[Verse 21. Mindfulness is the way to the Deathless (Nibbana); unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.]

22. Evaṃ visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratā.
[Verse 22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (Ariyas).]

23. Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.
[Verse 23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbana: Nibbana, which is free from the bonds of yoga; Nibbana, the Incomparable!*
**. The bonds of yoga are four in number, viz., sense-pleasures (kama), existence (bhava), wrong belief (ditthi) and ignorance of the Four Noble Truths (i.e., avijja).]*

24. Uṭṭhānavato satīmato, sucikammassa nisammakārino;
Saññatassa dhammajīvino, appamattassa yasobhivaḍḍhati.
[Verse 24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does every thing with care and consideration, restrains his senses, earns his living according to the Law (Dhamma) and is not unheedful, then, the fame and fortune of that mindful person steadily increase.]

25. Uṭṭhānenappamādena, saṃyamena damena ca;
Dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīrati.
[Verse 25. Through diligence, mindfulness, discipline (wtth regard to moral precepts), and control of his senses, let the man of wisdom make of himself an island which no flood can overwhelm.]

26. Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.
[Verse 26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.]

27. Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ;
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.
[Verse 27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbana).]

28. Pamādaṃ appamādena, yadā nudati paṇḍito;
Paññāpāsādamāruyha, asoko sokiniṃ pajaṃ;
Pabbataṭṭhova bhūmaṭṭhe, dhīro bāle avekkhati.
[Verse 28. The wise one dispels negligence by means of mindfulness; he ascends the pinnacle of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).]

29. Appamatto pamattesu, suttesu bahujāgaro;
Abalassaṃva sīghasso, hitvā yāti sumedhaso.
[Verse 29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.]

30. Appamādena maghavā, devānaṃ seṭṭhataṃ gato;
Appamādaṃ pasaṃsanti, pamādo garahito sadā.
[Verse 30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.]

31. Appamādarato bhikkhu, pamāde bhayadassi vā;
Saṃyojanaṃ aṇuṃ thūlaṃ, ḍahaṃ aggīva gacchati.
[Verse 31. A bhikkhu who takes delight in mindfulness and sees danger in negligence, advances like fire, burning up all fetters, great and small.]

32. Appamādarato bhikkhu, pamāde bhayadassi vā;
Abhabbo parihānāya, nibbānasseva santike.
[Verse 32. A bhikkhu who takes delight in mindfulness and sees danger in negligence will not fall away; he is, indeed, very close to Nibbana.*
{=will not fall away: It means, will not fall away from Tranquillity and Insight Development Practice and is assured of attaining Magga and Phalla. (The Commentary)}]*

Appamādavaggo dutiyo niṭṭhito.

~ ~ ~

III. Cittavaggo

The Mind

33. Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ dunnivārayaṃ;
Ujuṃ karoti medhāvī, usukārova tejanaṃ.
[Verse 33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.]

34. Vārijova thale khitto, okamokataubbhato;
Pariphandatidaṃ cittaṃ, māradheyyaṃ pahātave.
[Verse 34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Mara (i.e., kilesa vatta, round of moral defilements).]

35. Dunniggahassa lahuno, yatthakāmanipātino;
Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.
[Verse 35.The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.]

36. Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.
[Verse 36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.]

37. Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā.
[Verse 37. The mind wanders far and moves about alone: it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Mara.]

38. Anavaṭṭhitacittassa, saddhammaṃ avijānato;
Pariplavapasādassa, paññā na paripūrati.
[Verse 38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.]

39. Anavassutacittassa, ananvāhatacetaso;
Puññapāpapahīnassa, natthi jāgarato bhayaṃ.
[Verse 39. If a manes mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.]

40. Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.
[Verse 40. Knowing that this body is (fragile) like an earthern jar, making one's mind secure like a fortified town, one should fight Mara with the weapon of Knowledge. (After defeating Mara) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhana ecstasy and serenity gained through meditation).]

41. Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;
Chuddho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.

[Verse 41. Before long, alas, this body, deprived of consciousness, will lie on the earth, discarded like a useless log!]

42. Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare.
[Verse 42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.]

43. Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā;
Sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare.
[Verse 43: Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.]

Cittavaggo tatiyo niṭṭhito.

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IV. Pupphavaggo

Flowers

44. Ko imaṃ pathaviṃ vicessati, yamalokañca imaṃ sadevakaṃ;
Ko dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati.
[Verse 44. Who shall examine this earth (i. e., this body)' the world of Yama (i. e., the four Apayas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?]

45. Sekho pathaviṃ vicessati, yamalokañca imaṃ sadevakaṃ;
Sekho dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati.
[Verse 45. The Ariya Sekha shall examine this earth (i. e., the body), the world of Yama (i. e., the four Apayas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.*
** Sekha/Ariya Sekha: one who practises the Dhamma and has entered the Path, but has not yet become an arahat.]*

46. Pheṇūpamaṃ kāyamimaṃ viditvā, marīcidhammaṃ abhisambudhāno;
Chetvāna mārassa papupphakāni, adassanaṃ maccurājassa gacche.
[Verse 46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial like a mirage will cut the flowers of Mara (i.e., the three kinds of vatta or rounds), and pass out of sight of the King of Death.]

47. Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.
[Verse 47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.]

48. Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;
Atittaññeva kāmesu, antako kurute vasaṃ.
[Verse 48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is over powered by Death].

49. Yathāpi bhamaro pupphaṃ, vaṇṇagandhamaheṭhayaṃ;
Paleti rasamādāya, evaṃ gāme munī care.
[Verse 49: As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).]

50. Na paresaṃ vilomāni, na paresaṃ katākataṃ;
Attanova avekkheyya, katāni akatāni ca.
[Verse 50: One should not consider the faults of others, nor their doing or not doing good or bad deed;. One should consider only whether one has done or not done good or bad deeds.]

51. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsitā vācā, aphalā hoti akubbato.
[Verse 51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.]

52. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ;
Evaṃ subhāsitā vācā, saphalā hoti kubbato.
[Verse 52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.]

53. Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;
Evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.
[Verse 53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity) by one subject to birth and death.]

54. Na pupphagandho paṭivātameti, na candanaṃ tagaramallikā;
Satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati.
[Verse 54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron, nor of jasmin (mallika); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.]

55. Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.
[Verse 55. There are the scents of sandalwood, rhododendron, lotus and jasmin (vassika); but the scent of virtue surpasses all scents.]

56. Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;
Yo ca sīlavataṃ gandho, vāti devesu uttamo.
[Verse 56. The scents of rhododendron and of sandal wood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the deva.]

57. Tesaṃ sampannasīlānaṃ, appamādavihārinaṃ;
Sammadaññā vimuttānaṃ, māro maggaṃ na vindati.
[Verse 57. Mara cannot find the path taken by those who are endowed with virtue, who live mindfully and have been freed from moral defilements by Right Knowledge.]

58. Yathā saṅkāraṭhānasmiṃ, ujjhitasmiṃ mahāpathe;
Padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.
59. Evaṃ saṅkārabhūtesu, andhabhūte puthujjane;

Atirocati paññāya, sammāsambuddhasāvako.
[Verses 58, 59. As a sweet-smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.]

Pupphavaggo catuttho niṭṭhito.

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V. Bālavaggo

The Fool

60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
Dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.
[Verse 60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is samsara (round of rebirths) to the fool, who is ignorant of the true Dhamma (the Teaching of the Buddha).]

61. Carañce nādhigaccheyya, seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā, natthi bāle sahāyatā.
[Verse 61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.]

62. Puttā matthi dhanammatthi, iti bālo vihaññati;
Attā hi attano natthi, kuto puttā kuto dhanaṃ.
[Verse 62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?]

63. Yo bālo maññati bālyaṃ, paṇḍito vāpi tena so;
Bālo ca paṇḍitamānī, sa ve ‘‘bālo’’ti vuccati.
[Verse 63. The fool who knows that he is a fool can, for that reason, be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.]

64. Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā.
[Verse 64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.]

65. Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.
[Verse 65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.]

66. Caranti bālā dummedhā, amitteneva attanā;
Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.
[Verse 66. With themselves as their own enemies, fools lacking in intelligence, move about doing evil deeds, which bear bitter fruits.]

67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;
Yassa assumukho rodaṃ, vipākaṃ paṭisevati.
[Verse 67. That deed is not well done, if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.]

68. Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;
Yassa patīto sumano, vipākaṃ paṭisevati.
[Verse 68. That deed is well done if one has not to repent for having done it, and if one is delightful and happy with the result of that deed.]

69. Madhuvā maññati bālo, yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.
[Verse 69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.]

70. Māse māse kusaggena, bālo bhuñjeyya bhojanaṃ;
Na so saṅkhātadhammānaṃ, kalaṃ agghati soḷasiṃ.
[Verse 70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., the ariyas).]

71. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati;
Ḍahantaṃ bālamanveti, bhasmacchannova pāvako.
[Verse 71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool burning him like live coal covered with ashes.]

72. Yāvadeva anatthāya, ñattaṃ bālassa jāyati;
Hanti bālassa sukkaṃsaṃ, muddhamassa vipātayaṃ.
[Verse 72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).]

73. Asantaṃ bhāvanamiccheyya, purekkhārañca bhikkhusu;
Āvāsesu ca issariyaṃ, pūjā parakulesu ca.
[Verse 73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.]

74. Mameva kata maññantu, gihīpabbajitā ubho;
Mamevātivasā assu, kiccākiccesu kismici;
Iti bālassa saṅkappo, icchā māno ca vaḍḍhati.
[Verse 74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small." Such being the thoughts of the fool, his greed and his pride grow.]

75. Aññā hi lābhūpanisā, aññā nibbānagāminī;
Evametaṃ abhiññāya, bhikkhu buddhassa sāvako;
Sakkāraṃ nābhinandeyya, vivekamanubrūhaye.
[Verse 75. Indeed, the path that leads to worldly gain is one and the Path that leads to Nibbana is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbana.]

Bālavaggo pañcamo niṭṭhito.

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11. Paṭṭhānapāḷi

I. Paccayuddeso

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.

II. Paccayaniddeso

1. **Hetupaccayo**ti – hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo.

2. **Ārammaṇapaccayo**ti – rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Sabbe dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo.

3. **Adhipatipaccayo**ti – chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo. Vīriyādhipati vīriyasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo. Cittādhipati cittasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo. Vīmaṃsādhipati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo.

4. **Anantarapaccayo**ti – cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ anantarapaccayena paccayo.

5. **Samanantarapaccayo**ti – cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Ghāṇaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ samanantarapaccayena paccayo.

6. **Sahajātapaccayo**ti – cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ sahajātapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ sahajātapaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ sahajātapaccayena paccayo. Mahābhūtā upādārūpānaṃ sahajātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kiñci kāle sahajātapaccayena paccayo, kiñci kāle na sahajātapaccayena paccayo.

7. **Aññamaññapaccayo**ti – cattāro khandhā arūpino aññamaññapaccayena paccayo. Cattāro mahābhūtā aññamaññapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo.

8. **Nissayapaccayo**ti – cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ nissayapaccayena paccayo. Mahābhūtā upādārūpānaṃ nissayapaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

9. **Upanissayapaccayo**ti – purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. Senāsanampi upanissayapaccayena paccayo.

10. **Purejātapaccayo**ti – cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñci kāle purejātapaccayena paccayo, kiñci kāle na purejātapaccayena paccayo.

11. **Pacchājātapaccayo**ti – pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12. **Āsevanapaccayo**ti – purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

13. **Kammapaccayo**ti – kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ kammapaccayena paccayo.

14. **Vipākapaccayo**ti – vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo.

15. **Āhārapaccayo**ti – kabaḷīkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo.

16. **Indriyapaccayo**ti – cakkhundriyaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. Sotindriyaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. Ghānindriyaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca

dhammānaṃ indriyapaccayena paccayo. Jivhindriyaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. Kāyindriyaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ indriyapaccayena paccayo. Rūpajīvitindriyaṃ kaṭattārūpānaṃ indriyapaccayena paccayo.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ indriyapaccayena paccayo.

17. **Jhānapaccayo**ti – jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo.

18. **Maggapaccayo**ti – maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ maggapaccayena paccayo.

19. **Sampayuttapaccayo**ti – cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

20. **Vippayuttapaccayo**ti – rūpino dhammā arūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo. Arūpino dhammā rūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo.

21. **Atthipaccayo**ti – cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo. Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

22. **Natthipaccayo**ti – samanantaraniruddhā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ natthipaccayena paccayo.

23. **Vigatapaccayo**ti – samanantaravigatā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ vigatapaccayena paccayo.

24. **Avigatapaccayo**ti – cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ avigatapaccayena paccayo. Mahābhūtā upādārūpānaṃ avigatapaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Paccayaniddeso.

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